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GAMBIER OBSERVER.

—“THAT THY WAY MAY BE KNOWN UPON EARTH, THY SAVING HEALTH AMONG ALL NATIONS.”

VOL. VI.

WEDNESDAY, JANUARY 27, 1836.

NO. 15.

GEORGE W. MYERS, PRINTER.

THE VOICE OF PRAYER.

When in the sacred courts we meet,
The word of God to share;
And sing His praise divinely sweet,
Blest is the voice of prayer.
When to the social altar we
Our grateful offering bear,
With hearts of love and unity,
Sweet is the voice of prayer.
And from the closet of a saint,
By chance approaching there;
We catch with awe, low, solemn, faint,
The hallowed voice of prayer.
And now we hear with throbbing breast,
When struggling with despair,
The humbled sinner plead for rest,
And sob the voice of prayer.
But when the Christian bathed in tears,
Cries, God of mercy spare!
O sweetest souls, for Christ appears:
Sublime the voice of prayer. M.

SELF-EXAMINATION; OR 365 QUESTIONS, BEING ONE FOR EVERY DAY IN THE YEAR.

JANUARY.

29. Sufficient unto the day is the evil thereof." (Matt. vi. 34.) Do I increase my present trouble, by unbelieving fears, and distrustful forebodings?
30. When I pray, do I feel my want, desire help, and believe that I shall obtain what I ask?
31. How long, and how far, during this week, have my Sabbath impressions influenced my conduct?

FEBRUARY.

1. Scrupulosity of conscience is sometimes pleaded as an excuse for the omission of duty. Are my doubts the effect of real conscientious scruples, or of wilful ignorance, which might be removed by a more diligent search of the Scriptures—consulting the ministers of Christ—and prayer to Him who giveth wisdom to them that ask, and upbraideth not?
2. When God has said, "Thou shalt not"—have I endeavoured with full purpose of heart to obey, in spite of custom, difficulty, and danger?
3. Do I endeavour to resist the deadness, coldness, and unbelief, which give rise to doubts, respecting my state, as a communicant at the Lord's table?
4. Do I find a decay of spiritual delight in God's ordinances, prayer, and meditation?

THE OBSERVER.

From a Tract published by the "Tract Society of the M. E. Church."

A MURDERER'S DEATH BED.

"Be sure your sin will find you out." Num. xxxii. 23.

It was a beautiful summer evening, when Susan Lee left her father's village to visit a sick girl, who resided at some distance from the wood behind the church at L—. The sun was low in the sky, and its red and slanting rays streamed brightly through the rich foliage, lighting up many a winding glade of the now dark and silent wood; the shadows of twilight were deepening o'er the scene, but the gentle Susan was a fearless girl; the stillness and the gloom of night were not dreaded by her. For the last week her walk had been through L— woods; and although she left home at a later hour than usual this evening, James Allen accompanied her, and James Allen was her father's old and trusted servant, one whom she had seen daily since her childhood.—Susan had passed the wood, and the waving cornfields beyond; she was walking quietly down a long and narrow lane, shadowed by the branches of tall elms which extended along its sides, and gazing upon the distant horizon, where the rich hues of sunset had faded into one pale hue of clear, cold amber, while every green tree and hedge and row had acquired a deepened shade. Susan loosened the strings of her large straw hat, for the day had been sultry, and the air felt delightful as it met her face and stirred the soft ringlets of hair that hung round her neck. She walked on, musing as she walked, in a mood of pensive pleasure. Suddenly a man leaped down from the hedge, and stood still a few yards before her. Susan stopped too, she could not help doing so: she turned her head half terrified, but James Allen appeared very near. Susan walked on, but trembled a little as she passed the man, and yet she stole a glance at his countenance. When Susan was leaving the cottage of the sick girl, she recollected another cottage, where her presence was hoped for by an afflicted family. "We will return home," said she to her servant, "by the road. The distance is but little farther; and I wish to visit the widow Martin." Although it was as dark as summer nights generally are, Susan did not regret her long dark walk for she had made "the widow's heart to sing for joy."

Susan's father had been vicar of L— but a few months when she took the walk I have just mentioned. The character which their conduct has since established among the parishioners was then scarcely known. Susan Lee had resided at L— about five years.— She was sitting alone one cold autumn evening when James Allen entered the room and told her that a dying man had sent to entreat that she would come to him. Her father was in London: Susan went down herself to speak to the person who had brought the message: He was an old white-headed man, his only son was dying; and while he spoke of his child's danger, he wept. "There were years in that child's life," he said "which might have been, he feared, years of wickedness. He had left home a strong hearty man; he had come back changed indeed, and he cannot die, madam," said the old man, "he cannot die till he has seen you." Susan hesitated, and looking at James Allen; the old servant was taking down the lantern.— "I will go instantly," said Susan. She went forth in the dark cold night to visit the hut of the dying man. One deep dull mass of clouds skirted the horizon and shrouded the whole sky; their path lay through the wood, and although the trees were nearly leafless, the gloom seemed quite impenetrable. The narrow path

was scarcely visible by the partial gleam of the lantern, and the cutting wind swept through the forest, while the very stems of the trees seemed to bend beneath its force, all around her was dreary and dismal, yet Susan walked calmly, but not cheerfully, for she was visiting a dying man. The path soon turned away by the banks of a rushing stream: they passed over a narrow foot bridge, and then walked about a quarter of a mile, over an open heath, and arrived at a lone hovel. A light twinkled faintly at the upper casement, and as Susan entered she heard a faltering step descending the shattered stairs. A very infirm old woman appeared, and the light which she carried threw a gleam on her thin and wrinkled face wet with tears.

Susan waited a few minutes, and then at the old man's request followed him to the chamber of his son: she approached the low bed on which the dying man lay. "Lift me up, father," said he. The old man placed the candle on a table near the bed, and with difficulty raised his son, propping up his head with the tattered clothes which lay beside him. "Now father," said the man, "will you leave me alone with the lady?" A slight feeling of horror crept through the gentle girl's heart, as she saw the old man quit the room. The dying man looked around the room, and in a low voice requested Susan to close the door. She trembled as she did so, and, half-unwilling, returned to his bed side. The man fixed his eyes earnestly on her face. Susan drew back, but looked upon the countenance before her. There was no particular expression on the features; they were thick and heavy, and their expression was a dull blank. "You wished to see me," said Susan; and knew not what more to say. "I did, I did," said he. "Promise me, lady, not to leave me till I have told you what lies so heavy on my heart. Promise—do promise me!" "I do promise," said Susan; and putting down the Bible which she held, on the table, she opened the sacred volume and sat bending over it. She lifted up her eyes as the man began to speak: "I cannot die in peace till you forgive me—till you pray for me. Your forgiveness and your prayers may gain me some favor with God. No! not nothing can save me now!" "While life remains," replied Susan, "there is hope through our Saviour for the worst sinner; and as for me you are mistaken, you never injured me." The man with an exertion of strength that astonished Susan raised himself up in the bed, and, wiping away the cold sweat that hung on his forehead, stared again at her, and said, "I can't be mistaken; you name is —" "Susan Lee," she replied. The man tried to speak but his mouth opened widely, and for some moments he continued speechless. At length he said with difficulty, "You are in the same room with the man who once tried to murder you?" the terrified Susan felt unable to stir, and sat in breathless horror. "It was a summer's night," he said, "about five years ago, I jumped down from the hedge in the Elms lane." "I remember now," she said feebly. "Ah!" replied the man, "I have not told you yet! I had watched you pass that way for many evenings, it was too early then, but I waited till midnight for your return.—Thank God, thank God! you did not come back that way. I and another stood in that hedge, cursing you, and raising our guns whenever we thought a footstep sounded near. Many a time did I lift that gun; and when the clock of the village struck twelve we turned away, cursing you, and swearing revenge." "Revenge," inquired Susan, timidly but eagerly, "what had I done? how had I offended you?" "There was a house where they sold spirits secretly," answered the man, "the people who kept it were devils; there it was that I first became one. A woman of the village, a broken hearted wife, told you of that house; you spoke to your father, and the trade was put down; my companion heard this from your servants. I was always like a madman when enraged. I swore to be revenged.—Thank God—thank God, I did not do it!" he added; clasping his hands closely together while his whole body shook. He stopped speaking, and Susan could not withdraw her eyes from gazing on him. Again his mouth opened, and his eyes glared vacantly. There was something more horrible about his countenance, infinitely more horrible than the most expressive villainy. Wickedness seemed to have worn away, to have blotted out every expression but that of dull blank vacancy; and, though his words were so expressive of his feelings, his face appeared to have lost the power of expression.

There was a dead silence. The man slowly recovered himself and said to her, "Can you forgive me now?" Susan could hardly articulate the word "Yes," in a low voice. "Oh," said he, wildly, "now you are afraid of me! and no wonder; alone with such a devil. You cannot forgive, you cannot even speak to me!" "I do forgive you," said Susan instantly: "may God forgive you as freely as I forgive you, with my whole heart; May God bless you." "Bless me! can you say so! Yes, I know you can: for it was but the next day after that unhappy evening, that I entered the cottage of the woman who betrayed us, she was the wife of my companion, and I heard your voice in the upper chamber, where the woman was lying. I could not hear her speak; but you said to her, 'We should even pray for our murderers,' and you knelt down and prayed with that poor creature. Your words pierced to my very heart: I could not have hurt a hair of your head from that moment. I have often thought of you. That woman died, and I went away with her husband, for I was still hardened, and he had been long a villain. We left the corpse unburied in the house, and went away together across the country. Some months afterwards we settled ourselves in London, and there, in that sink of guilt, I sank deeper and deeper in iniquity; but why should I go on with such a horrid tale? It can only shock your pure ears. Young lady, I have gone through—Oh God of heaven! what have I not gone through of wickedness! I, a man,

with a soul which Jesus Christ died upon the cross to save, a creature born for heaven! Lady, I'm not an ignorant man—I've had learning. I sinned against God with my eyes open as they are now: tears of blood could not weep away my crimes."

Susan rose up, and forgetting for awhile her former timidity, exclaimed, "There is one whose blood cleanseth from all sin. Who is the God, in whom the worst sinner may hope, but our God! We cannot cry unto him in vain!" "Tell me," said the man wildly—he stopped and leaned his head out from the bed, as he looked round on every side, seeming to fear the presence of any other person, "Come nearer, lady, if I may ask you. Do not yet go away; my heart is lighter while I speak to you, and see your gentle looks. I never meant to speak of what I am now going to confess to you: you will hear, and you will then tell me if I may hope. I am known by God just as I am: why should I be so fearful to let you know my heart? This I now feel, that man, and all the shame which I might have to meet among men, is nothing to the thought of God, as I now think of him at last. Blessed be God! I feel this." The poor wretch drew down both his hands on each side, and clenched them in the bed clothes, and stretching forth his head, said in a whisper, "There was a young girl, I knew her once as meek and as innocent as you are—I made her as vile, as wicked as myself—we were never married—she provoked me; and with these horrid hands," he said, hiding them still more under the clothes as he looked down, "I cut her throat." Susan could hardly drag one foot after the other, as she moved towards the door; she clasped the latch quickly, and clung to it for support with both her trembling hands. She leaned against the wall and was about to yield to her womanly fears, and rush from the room, when she heard a long heart-broken groan.—She turned one look on the murderer. There was now some slight expression in his countenance, as he sat in the same motionless position, the large heavy tears dropping from his vacant eyes. The heart seemed to have wrung up some of its convulsed agonies into the face, as he clasped his hands together and cried out, "Thy will be done! It is but just that I should find pity with no one but God. And can I look to thee, oh God Almighty, without dreadful fear? Oh for one little light of sweet heavenly hope!" Susan let go the latch of the door.—She forgot all her weakness and walked steadily to the bed; she stood still, and smiled upon the heart-broken wretch; at least he thought (for he had for the moment forgotten her), that an angel stood before him and smiled upon him. She stood without moving, her white garments shining out from the shadowy gloom, her fair hair flowing to her shoulders, and her eyes beaming with the tenderest pity. She knelt down there and raising her hands towards heaven, prayed aloud as for the life of her own soul. "Oh, blessed Lord, the Father of mercies, and the God of all comfort,"—she remembered parts of that beautiful prayer, but language now flowed freely from her heart,—"thy wrath lieth heavy upon him, and his soul is full of trouble, teach him by the Holy Spirit to have a right understanding of himself, and of thy threats and promises; that he may neither give up his only comfort, his confidence in thee, his hope in thee, nor seek it any where but in thee. Thou knowest the secrets of our hearts," she continued; "shut not thy merciful ears to our prayers, oh holy and most merciful Saviour! Look upon this heart-broken, though guilty man. By thine agony and bloody sweat, by thy cross and passion, by thy precious death and burial; by thy glorious resurrection and ascension, and by the comfort of the Holy Spirit, whom thou didst leave among thy sinful servants: save us from thy wrath—from everlasting damnation. Break not the bruised reed.—Quench not the smoking flax. Shut not up thy tender mercies in displeasure. Thou canst abundantly pardon, for thy thoughts are not as our thoughts, nor thy ways as our ways." The repentant murderer fell back upon his pillow, and the very flood-gates of his grief were burst open; the voice of his companion was not heard, its sound was lost in his loud sobbing. Susan wept too, but prayed silently in her weeping. When the man had become in some manner composed, Susan said to him, "I will never mention to any person what you have now confessed to me. Say nothing more to me, but go down into the very depths of your heart and tell out every crime to your God, for he is your heavenly Father, as if nothing there were known to him, but from your own confession; the more you accuse yourself now before God, the less will be brought against you on the last, and most awful day of God's judgment. Oh let your confessions be offered only through his merits, who died upon the cross for you. 'No man cometh unto the Father but by him.'"

"This I have done; this will I never cease to do," he replied. "I have gone over in my thoughts, I have looked back to the beginning of my crimes, which are enough to freeze even my blood to think upon. I have prayed in that holy name—Wait, wait a little longer, I took you for an angel just now, and you are still like one to me. I have strength to tell you how my heart of stone was first touched. I feel better, so much better now. Do not go away." Susan sat down by the table, and leaned with both her trembling hands upon the book of God. "I had been imprisoned, not for that murder," he continued, "but for another crime. I was let out from Horse-monger Lane prison, and I slept that night at an ale house. When I went out the next morning, I observed crowds of persons thronging towards Newgate. I went along with them eagerly, and pushed my way up to the scaffold, for six men were to be hung that morning. One by one they came out upon the scaffold. I looked at every face, and I knew them all. The first man was obliged to be supported as he walked on, and notwithstanding his deadly paleness, and his sunken cheeks, which showed that he had felt, and felt most

bitterly—he now seemed quite stupified; his whole body shook violently, and they were obliged to hold him up, do every thing for him, as he stood like a senseless creature. The clergyman came up to him and spoke in the kindest manner; but the poor creature only stared at him, and then seemed again to forget every thing, and to sink back into a sort of waking dream. That man was my first companion in guilt.

"I was horror struck all over; but I think I was more affected by the sight of another man whom I had also known, he was an infamous wretch; but he came running up the steps till they shook beneath his feet. He stood on the scaffold at his full height, and looked round boldly and spoke to the mob boldly and loudly. It was all forced; I could see his temples moving and his hand twitching all the time. The last who came out was a young lad, a beautiful lad of seventeen or eighteen, one whom I had known a dear innocent child; one who had sat upon my knee, and clung with his little arms around my neck, and gone to sleep on my bosom. I can't speak of that boy without weeping," said the man, and his voice was choked with sobs: "he was born in this part of the country," he continued. "Poor dear boy!—I—I—I first taught him to steal, and there he stood at last looking so young, so very young, to die. His heart was touched, and he prayed aloud with the good clergyman. He came forward and spoke a few words to the mob: He seemed to look at me, and I pulled my hat over my eyes. I turned and tried to get out of the crowd, but it was impossible. I saw their last struggles; then I did escape. I never stopped walking or running till I was many miles from London. I left the high road, and crossed over the fields till I was far away from any house. I threw myself down in a ditch at the end of a lone field, and there I laid I know not how long; I felt as if I could not rise up, I wished to die in that ditch. Oh how I wished myself at the bottom of a deep, deep grave, with the cold heavy earth pressed hard down upon me forever, where no one might ever find out that grave. Once I had made up my mind to kill myself, and I clutched hold of my throat, and tried, devil that I was! to strangle myself; then all at once the last words of that poor lad seemed to ring in my ears, I dropped my hands and prayed;—yes, for the first time I prayed to God to look upon me, and break my hard heart; so that I might be changed.

And then I thought I would give myself up to justice for that murder, which had not yet been found out: but I hated to think that I should be led forth to be stared at by all the careless mob. I feared man; and as I lay thinking, the love of life came rushing back with fresh force, as if to mock me, by making my own feelings contradict themselves, and I shook all over with cowardly fears, and crept farther in among the bushes and hemlock that grew over the ditch, for I listened till I fancied every little noise the voice of some one in pursuit of me. I held in my breath, and buried my hot face in the damp earth. The blood seemed all gushing up into the top of my head, and pressing against the skull, till I thought it would have split asunder. At last those fears slowly went away, and I turned round, for it had begun to rain, and the drops fell upon my head, and soaked through my hair; I opened my shirt collar, and spread open my hands, for every drop seemed to give me fresh life. I went to sleep, with the rain streaming over my eyelids, and into my ears; but my sleep was heavy, and I started up out of a horrid dream. The rain was over, the stars were shining above my head; but I was cold and stiff, and so giddy that I could scarcely walk."—Here the poor wretch stopped; Susan reproached herself that she had allowed her interest in his story to make her forget his illness. He gasped for breath; his eyes rolled, and he seemed overtaken by death. Susan called hastily to those below, and he again slowly revived, although he did not appear to notice any one. Susan stole from the room, and immediately returned home. She was now too much occupied by all that she had just heard, to think of the dreary gloom of the way, or indeed of any external objects. The next day Susan's father returned from London, and he visited the dying man, who survived for a few days longer. Susan Lee blessed God that the murderer was spared, even for so short a time, that her father could be with him and pray with him.

One day when Mr. Lee had gone up to the chamber of the dying man, two strangers stopped at the door of the hovel and inquired if J—N— was at home. His mother went out to them, and said, "He is my son, he is very, very bad." The old woman only was at home at that time. They begged immediately to see her son; they were well dressed, civil spoken men, and the poor mother tottered up the stairs to inform the clergyman of their arrival. Mr. Lee came out on the stairs when he heard her approaching; and she was about to speak, when the men, who were close behind her, bowed respectfully to the clergyman, and pitying the age of the poor woman, gently entreated her to return for a short time to the room below. Mr. Lee, who suspected the truth, joined in the request, and she, rather unwillingly, obeyed.—When the men had reached the chamber, the clergyman closed the door; they said nothing, but put into his hand a paper; he looked at it a moment, and beheld a warrant for the body of J—N—, on a charge of murder. "Thank God!" he exclaimed, as he pointed to the bed. The men approached the bed, but they found there a ghastly corpse, with its eyes yet unclosed. They were humane men; five minutes had scarcely elapsed when they returned to the room below, and one of them said kindly to the old woman, "We had business with your son, but it is now too late to settle it." He put some money into her trembling hand, and they departed.

The aged parents never heard that their son was a murderer.

Of all the horrors men can feel, none perhaps are equal to those of a guilty conscience. "To live under such disquietude," says Blair, "is already to undergo one of the severest punishments which human nature can suffer. When the world threatens us with evils, we know the extent and discern the limits of the danger.—We measure our own strength with that of our adversary, and can take precautions either for making resistance, or contriving an escape. But when an awakened conscience places before the sinner the just vengeance of the Almighty, the prospect is confounding, because the danger is boundless. It is a dark unknown which threatens him;" and from which he cannot flee: he may escape the judgment of men; but he cannot escape the judgment of God. Reader, prepare to meet thy God! Flee with all thy sins to Jesus Christ; he has died to make atonement for them; he is able and willing to pardon them, and receive thee to his mercy.

[Conference Journal.

JUGGERNAUT.

The car of Juggernaut is a monstrous vehicle gigantic in its dimensions, and associated in the mind with images of horror: it is a sort of platform, forty-three feet in height and thirty-five feet square, moving upon sixteen wheels, each six feet and a half in diameter; the ornaments with which it is decorated are by no means splendid, its principal attraction being a covering of striped and spangled broad cloth. The neighbouring villagers have their fields rent free upon the condition of attendance at the cars of the idols. This duty, at present esteemed a privilege, is not exclusively confined to those who are so well rewarded for its performance; but before the whole ceremony concludes, the zeal of many of the devotees is so completely exhausted, that the *raths* would scarcely reach their destination were it not for the services which Brahmans can command. It takes 1,500 men to put each of the cars of Juggernaut in motion, and when the idols are fairly established in their places, the shouts and cries of the frenzied multitude are such as to lead us to fancy that the whole of Pandemonium had been let loose, an idea which is strengthened by the fiend-like figures of the Jogies, Gosseins and other religious mendicants, whose grim visages lighted up with a frantic joy, give them a superhuman appearance as they cheer on their insane followers to acts of horror. Though the ponderous wheels of Juggernaut no longer go crushing over the bodies of prostrate victims, the fury and excitement with which the assembled crowd rush to the car, is truly appalling. In places of very inferior note, there is something frightful in the noisy, lumbering progress of the cumbersome *rath*, surmounted by a hideous idol dragged about in honour of the festival: but in the very heart and centre of this abominable superstition; the celebration becomes perfectly terrific, and the senses, over-wrought, faint and sickened at the view. The scenery of the place, its bare sands, the surging of the ocean in the distance, the drenching rains, damp gales, and sudden tempests of the fitful atmosphere, add to the wild horrors of the awful pageant. Each day the exhibition becomes more ghastly, as the wan victims of famine and disease drop exhausted around, making a gogoltha of the unhallowed precincts.—Miss Roberts' Scenes of Hindoostan.

THE MORMONS IN OHIO.

A correspondent at Painesville in Ohio, in a letter dated the 14th ult. gives us the following account of the Mormons in that neighborhood.—N. Y. Observer.

The Mormon Temple at Kirtland Geauga co. Ohio, is a large edifice built of sand-stone, sixty feet by eighty on the ground, and forty-feet high. It has a steeple, and makes quite an imposing appearance. It has two stories; the first is their place of worship; the second their school-room. In the lower story there are eight pulpits, each calculated to seat three persons. Four of these pulpits are between the doors, as you enter the front of the house, and the other four are directly opposite. They are designed for the twelve apostles as they term their teachers. The slips are so constructed they can change their position, facing as occasion requires the opposite side of the house where the pulpits are situated. This is done by removing the seat from one side of the slip to the other—the occupants stepping out into a narrow aisle made for the purpose, while the seats are changed. The center of the house, between the pulpits, is to be divided by a large veil, made of canvass, to extend from the top to the bottom of the room.—This is to divide the congregation; but the reason why I could not learn. Indeed they were reluctant to inform me of the object of their eight pulpits.

The Mormons pretend to have the *spirit of prophecy*, *to speak with tongues*, and *to work miracles*. As for their prophesying, their leader, Smith, acknowledged that he was mistaken about their going to Missouri; and this was their greatest and most important prophecy. As this has failed, one would think that his followers could not be confident that the rest will not share the same fate. Their speaking with tongues is the gibberish of children.

In conversation with the Mormons, I remarked that *miracles* were wrought for a specific purpose—for an object worthy of God; that they proved the divine authority of the Scriptures; that they were also wrought in public; and that men were capable of judging whether they were wrought or not. "Now this," I added, "is not the case with your miracles. They have all the marks of imposition! You cannot see whether the pretended miracle was wrought or not. For instance, your prophet, Mr. Smith pretends to give the true names of the individuals whose bones are found in the ancient mounds in this vicinity; and also to translate the hieroglyphics on ancient mummies. Now you cannot see, even if true, that a miracle is wrought. Besides it is impious and irreverent to suppose that God would stoop so low, as to grant your Mr. Smith the power of working

miracles for the purpose of gratifying an idle curiosity."

I said to one of their leaders, "You are a man of good sense and I must believe you know better. You must see that this is a base imposition." He made little reply.

In another conversation I remarked, "You never succeed where it can be known that it was a miracle. You have given out that you would raise the dead, but you did not succeed. Again, a few days since, after appealing to the sympathies of a mother, who was weeping over her sick and dying child, you prevailed with her to suffer the elders to pray over the child, and by laying on of hands, raise the sick. Your elders prayed and laid on their hands, and the child soon sunk in death. And this," I said, "is one of your miracles?" The Mormon replied, "I know it; it was appointed unto that child to die." "Appointed to die!" I answered, "and pray, what sort of a miracle would it be for a child to live, that was not appointed to die." He seemed confounded, and soon left me.

One of Edward Irving's followers and ministers has visited the Mormons. He expressed himself dissatisfied with their new Bible, and also with their rusticity. This Irvingite is now the preceptor of Painesville Academy. He was sent into this country for the purpose of visiting the Mormons, thinking their sentiments were the same as those of Irving, and in what respect they differ I do not know. The Irvingite seems to have more fellowship for the Perfectionists than for any other sect.

The Mormons, I presume, do not make many new proselytes in this vicinity. A few are occasionally leaving them, and others come in from abroad.

* They have also been visited, recently, by Matthias the Impostor.

THE MOTHER.

Sir Philip Sidney—born about the middle of the sixteenth century—was the wonder of the age in which he lived; for though he died at a little over thirty, his fame, as a wise and profound statesman, was spread over all Europe. Nor was he less distinguished for religious and moral virtues, and particularly for generosity and tenderness of nature. It has been remarked of him, that "the most beautiful event of his life, was his death." Receiving a mortal wound in a battle in Flanders, the moment after he was wounded, and thirsty with the excess of bleeding, he turned away the water from his own lips, to give it to a dying soldier, with these words,—"Thy necessity is still greater than mine."

This extraordinary man was indebted, for the rudiments of his education, to his illustrious and excellent mother, the eldest daughter of the Duke of Northumberland, who in a preceding reign had been beleaguered. "Her tender melancholy, occasioned by the tragical events in her family, together with the mischance of sickness, that had impaired her beauty, inclined her to hide herself from the gay world, and to bestow her attentions almost exclusively upon the education of her children."

"It was her delight," says a biographer of Sir Philip, "to form their early habits; to instill into their tender minds the principles of religion and virtue; to direct their passions to proper objects; to superintend not only their serious occupations, but even their amusements."

Had the loftiness of the house of Northumberland not been fallen; had Lady Mary, the eldest daughter of that house, been a leader of fashion at the royal court—a distinction to which her rank would have fully entitled her—her Philip would, in no probability, have been the exalted character that he was.

To see a mother, herself highly accomplished, and capable of shining in the first circles of fashionable life, to see her forego the pleasure of amusement and the ambition of show, for the sake of bestowing personal attentions upon her children; to see her spend the best of her days in fashioning their minds and manners upon the purest models, guiding them with discretion, and alluring them to the love of excellence, alike by precept and example; to see this, is to behold one of the most charming of spectacles any where furnished in this fallen world.

And what though it be not in the power of such a mother to make a Philip Sidney of her son? What though nature has gifted her children with no uncommon strength or brightness of intellect? Yet, with the divine blessing, she may have such influence upon the moral frame of their young and tender minds, that they shall be disposed to improve their natural talents, such as they are, and to employ them honorably. The benefits, in this respect, which highly capable mothers might confer on their children during a few of the first years of their earthly existence, are far beyond the power of calculation; since these benefits would likely descend from one generation to another, down to distant posterity. "Delightful task!"—In comparison with the pure and sublime enjoyment which the faithful performance of it gives, poor and wretched indeed is the whole sum of pleasure that can possibly be extracted from the amusements of fashion.

Lamentable, however, would be the condition of things in this respect, if either wealth, or rank, or superior talents, or any great degree of literary acquirements, were indispensably necessary, in a mother, to fit her for the noble and all-important task which that relation devolves upon her. So far from it, a woman of mere plain sense, whose reading extends but little beyond the divine volume that contains our holy religion, and whose worldly circumstances are narrow and even indigent, is capable, nevertheless, of conferring unspeakable benefits upon her little ones. As she is the first in their hearts, so, in their esteem, she is the first of women.—Her example is their model; they copy her ways; they hang upon her lips. The moral and religious lore inculcated with maternal tenderness by her, they never quite forget; and very often it is the means of forming their characters for life.

Precious is the mother, whether of high or low degree, who, in this respect, acts the real mother to the best of her abilities. Hardly can younglings, some salutary impressions which will never be quite effaced. Except the rare instances of most unnatural perverseness, their hearts will ever cleave to her. They will not forsake her when she is old. Their filial kind-

nesses will soothe and solace the infirmities and decays of her age. And when she is called "to put off the mortal and put on the immortal clothing," the genuine expressions of their hearts will be—"We loved, but not enough, the gentle hand that reared us.—Gladly would we now recal that softest friend, a mother, whose mild converse and faithful counsel we in vain regret."—*Vi. Chron.*

* Alden's Collection of American Epitaphs, &c. No. 485.

From the Christian Witness.

A SABBATH IN BATH.

The day after our arrival being Lord's day, we went in the morning to the chapel, Argyle Buildings, to hear the Rev. William Jay preach. He is the author of several interesting practical works, particularly of "Morning and Evening Exercises for the Closet." I had been so much delighted and profited by perusing his writings, that I could not let go unimproved an opportunity of hearing him preach. I took rather copious notes of his discourse: but will not do him the injustice of giving them to the public. All its beauty, its force, its felicity of illustration; all the rich copiousness of his mind as it poured itself forth without restraint, all his happy allusions to Scripture, and most of his pertinent quotations of its language; all the sweet and sometimes the energetic peculiarities of his voice in his manner, his action;—all were utterly lost in the skeleton, meagre at the best, which I was able to pick up from the body of his sermon.—

Jay, as he is, is the best, (I do not say the greatest, though he is great,) but the best preacher I ever heard. I would have the practical pulpit defence and elucidation of Bible truth and doctrine, and the practical pulpit vindication of "the ways of God to man," to I would leave these things to Jay sooner than to any other living divine within my knowledge. If all preachers were like Jay; it seems as though none could hear unconvinced, unmoved; as though none could regard the Bible and Christianity but with reverence and love; as though none could think of God and the Saviour but with a hearty desire and a faithful endeavor to become theirs. Would that a host of such preachers were raised up, and that the world were filled with the strong influence of such preaching; both blessed and made effectual by the mighty operations of the Spirit.

As a preacher, Jay may be accurately known except so far as person, voice and manner must reveal him, by a careful study of two of his books, "The Morning and the Evening Exercises for the Closet." They seem to be but condensations of his sermons from the pulpit. For though he preaches *extempore*, yet every thing comes with the greatest ease from his lips just as you find it on paper after type has caught and fixed his flowing thoughts. He is eminently a Bible preacher. It seems as though he had the Bible on his tongue, and its spirit in his heart; as though he had criticised, pondered and accurately settled the sense of every sentence; and had found in whatever subject he happens to select a place and a connection for every portion of appropriate Bible truth; not the place and connection of mere sound, but those of strict sense and meaning. In this he is more eminent than any man I ever heard or read; and it is this chiefly that makes him so great, so good, so safe, a preacher of the Gospel.

While in Bath we were told that he had a son of very promising character both for talents and for piety, whom he had designed for the ministry but who had formed so high an estimate of what a preacher should be from the model before him, and who had been so impressed by the felicity, the power and the perfectness of his father's preaching, that in despair of ever succeeding himself, he had abandoned all idea of ever becoming a minister of the Gospel, and had devoted himself to the study and practice of a different profession: It is difficult to say on which this anecdote reflects the greater credit, the father or the son. For if it ascribe great excellence to the former, it allows to the latter such a nice and delicate perception of the excellent; and such a high and just conception of the perfect; as are the characteristics of none but generous and noble minds.

ANECDOTE OF DR. DWIGHT.

A young clergyman once called upon Dr. Dwight, and inquired respecting the best method of treating a very difficult and abstruse point in mental philosophy, upon which he was preparing a sermon.

"I cannot give you any information upon the subject," the Dr. replied. "I am not familiar with such topics. I leave them for young men."—*Rel. Mag.*

He that hath clothes will surely wear them, and not be seen naked. Men talk of their faith, repentance, and love to God; these are precious graces; but why do not such persons let us see those graces walking abroad in their daily conversation? Surely, if such guests were in thy soul, they would look out sometimes at the windows, and be seen abroad in this duty, or in that holy action.—*Dyer.*

SUNDAY SCHOOLS.

REV. MR. CLARK'S LECTURE.

The December Lecture to Sunday-school Teachers in Philadelphia, was delivered by the Rev. Mr. Clark, Rector of St. Andrew's Church. He discussed, in the first place, the object of the schools. He had often been surprised in finding the confused notion of teachers in respect to their occupation. Some thought their chief business was to teach children to read; others to make them commit Scripture to memory; others to keep them from Sabbath-breaking, or to impart instruction which would result in their piety when they attained to adult years. If these are the only objects of the teacher, the probability is, that nothing more will be effected than temporary and temporal advantage. If one of the children should be converted, as Nathan Dickerman, or "Little Jane" was, such a teacher would be utterly astonished.

When teachers believe that their pupils are capable of conversion, they will teach and pray with more success. A course of lectures was once delivered to the teachers of a school that was in a languishing state, to impress the truth that this should be the aim of all the instruc-

tion. The doctrine reached the heart of one of the teachers. She prayed earnestly for forgiveness and for a blessing, and in that spirit continued her labors, and in less than twelve months her whole class, eight in number, gave evidence of conversion. "Previous to that series of lectures," she remarked, "it never occurred to me that I might expect the conversion of children then; all my hope was that it might take place in future life. But when I saw my mistake, I talked to the children as though I expected them to be affected now, and prayed for an immediate blessing. God heard my prayer and blessed my labor."

The lecturer next inquired, *How is this great object to be attained?* By the same means as the conversion of an adult—through the power of Divine truth. Children must be shown their personal sinfulness and danger, and be directed to Christ as the only source of salvation, and urged to seek the renewing of their hearts by the Holy Spirit. To make an impression of the truth, teachers must pray constantly and fervently, and adopt all suitable means to present the truth forcibly. They must be thoroughly acquainted with the lesson, and be prepared with illustrations and arguments to explain and enforce the great practical truths of religion. The lecturer had heard a useful minister of the gospel say, "It was the trembling lip, anxious countenance, and earnest manner of my Sunday-school teacher, that first impressed me with a sense of my danger."

What are the results of such a course of teaching? Large accessions to the church, of ardent, devoted, and well-instructed Christians. The faithful teacher will appreciate the worth of his labors when he meets in heaven the souls he was instrumental in saving. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."

What review can we take of our past exertions in this field? Let the teacher ask, *What have I done?* Have I addressed the children as if I expected their conversion? Have they had reason to think I was in earnest? Have I prayed as I ought? Can I say to God, "I have done all I could do to bring them to Christ?"

What have I actually accomplished? Have I reason to believe that a single soul has been converted through the blessing of God on my teaching? Are any in the Church whose first impressions were received under my instructions? Any in heaven?

If any such result has followed, let the teacher inquire whether he or she might not have done much more, if greater faithfulness had been used.

The lecture closed with addresses to those who have relinquished their post as teachers, and to those who have never been employed in the work. The former were intreated to reconsider the motives which led them to abandon the service. If they sowed seed in the morning, why should they withhold their hand in the evening? See if your reasons are such as will satisfy you in the hour of death, and at the judgment.

To those who have never become teachers, it was said that their obligations are as great as are those of the individuals now in the service. It is an universal complaint that Christian men and women will not come out to the work.—There is no station so high, and no intellect so cultivated that their possessors may not find it an honor to be engaged in the Sunday-school. It would be right that the names of all the communicants should be enrolled as teachers, or scholars, or candidates for the office of teachers. Then we should have a missionary church, and whenever recruits were wanted for the foreign service there would be a multitude to cry, *Here are we, send us.—Sunday-school Journal.*

ECCLIASTICAL.

CANONS

Of the Protestant Episcopal Church in the Diocese of Ohio.

CANON II.

Of the Vestry of a Church

Sec. 1. In every Church of this Diocese, after prayer, there shall be an annual election, on Easter Monday, of a Vestry, consisting of not less than five, and not more than ten members, who shall continue in office till their successors are appointed. Two of these Vestrymen shall be appointed to serve as Wardens—one of whom shall be designated by appointment, the Senior Warden of the Parish—who, in the absence of the Rector, shall preside at meetings of the Vestry. In his absence the Junior Warden shall preside. The Vestry shall elect a Secretary whose duty shall be to take and record the minutes of their proceedings—attest the public acts of the Vestry—preserve all records and papers belonging to the Parish—perform such other duties as shall be legally assigned him, and faithfully to deliver into the hands of his successor, all books and documents belonging to the Parish that may be in his possession.

Sec. 2. In electing a Vestry, no person shall be entitled to vote who has not signed the article of parochial Association; and who is not a holder or renter of one entire pew; and when two or more persons shall hold or rent a pew, they shall be entitled jointly to one vote. In those parishes in which there are no pews held or rented no individual shall be entitled to vote who is not a contributor to the Church to such an amount as the respective parishes shall appoint.

Sec. 3. No person shall be elected a vestryman who is not a pew holder, or a qualified voter in the parish for which he is elected.

Sec. 4. If any Vestryman shall be guilty of scandalous or immoral conduct, or shall be notoriously immoral in his general character; it shall be the duty of the Minister, or, in case there shall be no Minister, of the senior Warden to present him to the Vestry, who shall have power, on being satisfied of his guilt, to expel him; provided always that at least two thirds concur in such expulsion, and that the person expelled shall have a right to appeal to the Bishop.

Sec. 5. It shall be the duty of the Vestry to take charge of the property of the Church; to regulate all its temporal concerns, to elect and call a Minister and provide for his maintenance, to keep order in the Church during the celebration of divine worship, and in general to act

as helpers to the Minister in whatever is appropriate to laymen, for the furtherance of the Gospel; it being understood always that the spiritual concerns of the Church are under the exclusive direction of the Minister, in subordination to the ecclesiastical authority and laws of the Diocese.

It shall be the duty of the Wardens especially to provide the elements for the Lord's Supper—to collect the Alms at the administration of the same; to keep and disburse such alms in case the Church is destitute of a Minister—and while the Church is destitute of a Minister, to provide for the celebration of public worship and the instruction of the congregation by occasional clerical services or by lay-reading as circumstances may permit.

(Parishes now incorporated are excepted from any parts of this Canon interfering with their articles of association or by-laws.)

CANON III.

Of the Admission of a Church or Congregation into Union with the Protestant Episcopal Church in this Diocese.

To enable a church or congregation to be received into union with the Church in this Diocese, it shall be necessary that the Vestry submit to the Convention, their articles of association; or, if incorporated, their charter, or a copy thereof duly authenticated according to law; and further that it be made to appear that such church or congregation has acceded to the doctrines, discipline and worship of the Protestant Episcopal Church in the United States and the Constitution and Canons of this Diocese. A certificate shall also be produced from the Bishop—or in case of his absence or of a vacancy in the Episcopate—from a majority of the Standing Committee, that notice was given him or them, at least one month before the Convention, of the organization having taken place.

CANON IV.

Attendance on Convention, and Requisites for the Admission of Lay Deputies.

It shall be the duty of all clergymen, entitled to seats in the Convention, to attend the same, and of every church or congregation, in union with the Church in this Diocese, to send one or more Lay-Delegates to the Convention, who shall be chosen by the Vestry from among the communicants of the church or congregation to be represented, and shall exhibit to the Convention a certificate signed by the Secretary of the Vestry, or by the Rector, or by one of the Wardens, in substance as follows—viz.

This is to certify that at a regular meeting of the Vestry of _____ Church _____ day of _____ A. B. who is a communicant of good standing in said Church, was appointed a Lay-Delegate to represent the same in the Convention of the Protestant Episcopal Church in the Diocese of Ohio, to be held on the _____ day of _____ in the _____

Parishes already incorporated are excepted from so much of the above Canon, as would interfere with their articles of incorporation, or association.

CANON V.

A List to be made of the Ministers in the Diocese.

Sec. 1. Within one week before the meeting of every Convention of this Diocese, the Bishop shall cause to be prepared a list of all ministers canonically resident in the Diocese, annexing the names of their respective Cures or Parishes or Stations as Missionaries; or of the institutions of learning duly incorporated, in which they are engaged—and in regard to such as are not engaged in Parishes or Missions, or institutions of learning as above—their places of residence only, specifying at the same time who of any class are Deacons—but no clergyman, while suspended from the ministry shall have a place on such list. And such list shall be laid before the Convention immediately after it shall have been called to order, and the names of the clerical members called therefrom. The same shall be appended to the Journal, and sent to the Secretary of the General Convention.

Sec. 2. When the right of any clergyman to a seat in the Convention is disputed, it shall be determined according to the provisions of the third article of the Constitution, by the Convention itself, whether his name be inserted in the list aforesaid, or omitted.

CANON VI.

Of Parish Registers and Parochial Reports.

Sec. 1. Every clergyman of this Diocese shall keep a Register of all the Baptisms, Confirmations, Marriages and Funerals, solemnized by him, or in his parish by any other Episcopal minister; specifying the names, and times of birth of the children baptized, together with the names of the parents and sponsors; the names of the adults baptized, and also of the witnesses of the baptism; the names of those confirmed, and by whom; the names of the parties married and of persons buried; and also the time of each rite respectively. This Register shall be kept by the Minister, in a book, kept for that purpose and belonging to the Vestry of the church which he serves—which book shall be called the Parish Register, and shall be considered as a part of the records of the Parish.

Sec. 2. In addition to the Register above named the Minister of each Parish shall keep a list of the Communicants and of families within his cure—specifying the time when the former became communicants of the church under his charge, and whether by removal from the communion of some other church or otherwise.

Sec. 3. Every minister of this Diocese shall, on, or before the day of every annual Convention, present or send to the Bishop—or if there be no Bishop—to the President of the Convention, a statement of the number of baptisms, marriages, funerals and persons confirmed within his cure since the last Convention and also of the number of communicants, specifying the removals and deaths, also the additions to the communion, and whether the last have been by removal from the communion of other churches or otherwise, since the last Convention—and also of the number of pupils and teachers connected with Sunday-school instruction in the parish—and of the number of persons connected with Bible-class instruction, and of any Missionary or other benevolent societies, and of all contributions for benevolent objects, by subscription or public collections, together with a concise statement of whatever other matters of fact may be important in showing the state of the parish.

MR. WOLFF'S MISSION TO AFRICA &c.

Mr. Wolff has probably before this time set out on his missionary tour to Timbuctoo. An English paper notices a public meeting of the friends of the Society for promoting Christianity among the Jews, held in London in anticipation of his speedy departure, which was "crowded to suffocation." The Secretary of the Society, after some remarks on the operations of the Society, which he said had employed 39 missionaries, as the evidence of their success, referred to some converts in London, 100 converted Jews in Poland, 700 in Berlin, and 1000 in Russia. After a brief statement of Mr. Wolff's plans, he said:—

"Those who appreciated his disinterested attention to his Jewish brethren, must wish him success. Since his marriage with the noble lady his wife (Lady Georgiana Walpole,) he had not touched a farthing of her property, lest he should be 'falsely accused.' He was an independent missionary, and the only pecuniary relief he received during his last extensive mission, came remarkably enough from two Heathen Kings."

Of Mr. Wolff's address it is said: "Mr. W. appears to be about 50 years of age; is of robust make, and has a countenance which is full of thought and expression. His address is exceedingly modest and simple.—Having first expressed his gratification at being surrounded by so many Christian friends, and professed that his sole object was to seek the conversion of his Jewish brethren, he proceeded to give a narration of his last mission, some account of which we have occasionally given from the East Indian, and other papers. He concluded a narration full of interesting details, by declaring his determination to live and die a Christian missionary to all the remnants of his nation, and to establish a Christian Church in Jerusalem, on the model of the Church of England, in which her Liturgy and Service in Hebrew should be used, and her doctrines taught to his brethren.—(Applause.)"

Mr. Wolff has addressed a note to the editor of the Times, in reply to a correspondent, who charges him with "holding the heresies of Irving," in which he says, "I declare herewith, that though I was an intimate friend of the late Mr. Irving, I disclaim *in toto* the whole sect and their pretensions to higher manifestations;" and concludes with saying, "With regard to Irvingism, I consider it daily more and more an awful heresy."

We have not been able to read the whole of Mr. Wolff's Journal with attention; so far as our observation has extended, we observe nothing very different from the sentiments of Evangelical Christians generally, except his persuasion of the second coming of the Saviour in the year 1847, and the expression of a belief in the existence of possessions by evil spirits. He declares that he once met with an Arab who was thus possessed. The correctness and consistency of Mr. Wolff as a Christian, and his devoted zeal as a missionary, have been testified by so many disinterested witnesses of his labors in various parts of the world, that they are unquestionable. It seems not improbable that his horror of Irvingism, which has increased "daily more and more," has had the effect of giving more sobriety to his opinions on some points, and tempering his zeal with a greater degree of knowledge and judgment.—*Episcopal It.*

THE MISSION AT ATHENS.

We doubt not that it will afford our readers much pleasure to peruse the following extracts from a private letter addressed to us by the Rev. John H. Hill, and dated at Athens, September 15.—*Episcopal Recorder.*

You know how greatly the Lord has blessed Mrs. Hill's efforts since she commenced her little school, a little more than four years ago, in a dark and damp vault of the only habitable house in Athens, with a handful of little girls, with but a very few means of instruction, and almost wholly ignorant of the language; and you know that now she is surrounded by a lovely group of 350 girls of all ages, some of whom have been the whole period under her instruction, assembled daily in a commodious building, which we can call our own. And you have heard through our own reports, and now especially through the well-written and truly faithful report of our disinterested and intelligent friend, the Rev. Dr. Whitehouse, of our family circle of female slaves. This branch of our missionary labor is becoming more and more important. It opens a prospect of extensive usefulness, and we view it as the only feasible means of extending the blessings of civilization, knowledge and religion, among the females of Greece. We here propose to educate native females from various parts of Greece, each of whom will return to her own district properly qualified, and under an obligation to instruct the females of her own section of country. In a country like Greece, where for time immemorial there have been so many sectional jealousies, no other plan could be devised so well calculated to benefit the class for whom it is designed. An Athenian would never be prevailed on to go to *Thebes*, much less to go to any part of the Peloponnesus, and vice versa. The government having readily assented to our proposals to receive under our own roof one from each of the ten provinces of Greece, and one from each of the colonies of the unfortunate islands of Crete, Scio, Samos and Ipsara, (so cruelly excluded from the limits of Independent Greece by the policy of the three powers,) we have a certainty of having at least one well-educated girl sent out to each of these portions of Greece. It is but a beginning indeed,—but we must confine ourselves to what is within our power, in looking at the extensive field of duty as Christians; and our efforts here bear a much larger proportion to the actual demands of duty, than those of the Christian world to the whole field of desolation presented to their view. We have a charming little family of 13 Greek girls, and we expect five others,—we had two more, but one has retired from ill health, and the other we dismissed as incompetent. You would be afflicted if you could see the applications we constantly receive, from all quarters and from all stations, from parents, to receive their children under our roof. But at present it is impossible; we have not the means, nor, until our expected assistants arrive, have we the force—for you must remember that, independent of the care of so large a family, we have five hundred children in our missionary schools. We

have to attend to every application for the Scriptures and other religious books, and we have to maintain a correspondence with every part of the United States; while unfortunately, as it appears, each individual in that large space seems to think that we have only one correspondent, and that he is that one; and moreover there is no one but Mrs. Hill and myself to do all this. (I speak now only of the Athens Mission.)

During the summer we have had no benefit from our usual vacation, and it is upwards of sixteen months since Mrs. Hill has been outside of our city walls, and more than a year since I lost sight of the Parthenon. A serious epidemic broke out early in July—an intermittent fever—which imposed upon us new duties, the care of the sick. In our own family only three persons were ill. My wife and myself were not attacked, but around us and in every part of the city our friends were suffering, and demanded our constant attention. The case of one individual called for commiseration. It was that of Madame —, she was the only daughter of Baron de —, one of the most distinguished writers of Germany on civil law. On her arrival [here] she immediately sought an interview with me, and in a most interesting manner gave me an account of her earnest wish to be allowed to unite with us in our celebration of the Lord's day at our own house. She had heard that I held divine service at my own house every Sunday. We found her a most invaluable acquisition to our society. To a highly cultivated mind she united the most ardent and enlightened piety. No pains had been spared by her accomplished father to give her every advantage of education. She spoke with fluency and elegance five modern languages, and was a most excellent Greek and Latin scholar. She seemed to take great delight in my wife's society, for in truth she found no kinder spirit in the few ladies at the court. After a very few months' residence here she was attacked by the epidemic fever and sent for us. Her husband and servants had all been seized prior to her, and had been removed to a healthier part of the town. We found her literally without any one to care for her. We proposed to her that she should be removed to our own school-house (as it was the period of our vacation) as affording her the advantage of a clean and commodious dwelling, and an airy and healthy situation. She was removed thus early in her sickness, and attended for a long while by my sister-in-law and others of our family, until her husband and others recovered. She lingered about five weeks; growing daily worse and worse, and died about four weeks ago. I buried her on the next day by permission of her husband, according to our rites. Her end was great peace. She told me she had not left it until that moment to prepare for death, either as regarded the affairs of this world or the next; that she had set her house in order before the summons came that this year she must die; that she had long and ardently loved and followed the Saviour, who would not now forsake her, and much else to the same effect. She then gave me her will, requesting me, in the event of her death, to deliver it to the Countess de S. and to assist her in the execution of it. After this she never wished to converse about worldly matters, but sweetly fell asleep in Jesus, far from her father's house and native land, which she loved most devotedly. She was a regular attendant upon our Sunday services, and though not of our Church, she was exceedingly delighted with its forms. She made herself well acquainted with them from our prayer-book, a copy having been given her by Mrs. Hill. I have been called on to bury this summer, besides Madame —, another female who had attended our service once or twice—a Scotch woman who was an upper domestic in the family of General Gordon, but I was not apprized of her illness until invited to her funeral. The General, it is proper to say, was absent at the time or she would not have been so neglected. I have buried two other individuals, both Protestants, but strangers to me, who died of this fever, making four in all, and a child. Our English service is becoming more and more important. Often since I have been in Greece; have I performed it on Sunday morning when only my wife has been present, but I never omitted it because there were none others to join with us. Now we have the English Minister, and Secretary of Legation, the Secretary of the Ministry, &c. and besides my own family (consisting of those who can understand English of four) we have very often such English travellers as may happen to be in Athens. I am often called to perform marriages, and to baptize. I think I have married 6 couple this year, and baptized 4 or 5 infants. I am obliged to use all sorts of languages, even German which I have but little of. I am in the greatest want of some copies of the prayer-book in French; I hope the agent of the Press, Mr. F. Smith, has sent me some out according to my earnest request.

We are now in daily expectation of seeing Mr. Bryant and Miss Baldwin. We shall welcome them most sincerely. For some time to come Mr. B. and Miss Baldwin, will have to apply themselves to the acquisition of the language; but will have greater advantages than we had, having a department of labour already opened for them and the benefit of our experience, so that I trust they will soon be useful. We feel under the greatest obligation to the Society for the very efficient aid they have provided for us and we look forward with great pleasure to the additional means we shall then enjoy of extending our plans for the moral improvement of this country. We have long wished for an opportunity of doing more than we can now do within the bounds of our immediate mission. Much good and of an important character can be accomplished, by frequent journeyings throughout the different provinces, distributing the Scriptures and school-books, and wherever we find an opening, establishing primary schools. This it has been impossible to do chained as we are to Athens, except during our vacation; and this year, for the reasons above stated, we have not left the city walls at all. The eagerness for instruction remains unabated. We have continual applications for books and the establishment of schools from all parts of Greece, which are really affecting. It was my intention to have transcribed some of their calls, but I find I cannot at present without losing this post.

[Episcopal Recorder.]

THE OBSERVER.

GAMBIER, WEDNESDAY, JAN. 27, 1836.

CONVENTION OF TEACHERS.—On the thirteenth, instant, there met in the city of Columbus a number of teachers from different parts of the State, having for their general object the promotion of Education in Ohio. The meeting was originated by the Western Institute and College of Teachers, which holds its meeting in Cincinnati, and most of the members were from the Southern part of the State. It was not however exclusively confined to teachers: all who took sufficient interest in the object to attend the sittings and subscribe their names, were entitled to speak and vote. The principal measures adopted were the following, though not perhaps in the following order.

An association was formed called the "Ohio State Society for Public Instruction," having for its president Gov. Lucas, Governor of the State, and for vice-presidents Bishop McIlvaine, Ex-Governor Morrow; Dr. Hoge and others. The names of the other officers we do not remember. The great object which this association proposes to itself is to elevate the character of our Common Schools and of the men who teach them. The means to be used are various:—to foster in the teacher's mind a sense of the importance of his office, to recommend to the Legislature and the people at large the requiring of higher qualification for the station of a Common School instructor,—to urge the importance of increasing the compensation and so rendering the office desirable,—to collect the statistics of education in the State and spread them before the public,—to suggest improved modes of teaching and the best books for use, &c.

With these views the Society has memorialized the Legislature recommending amongst other things, the addition to the common School Teacher's qualifications of Geography and English Grammar. The present studies are only Reading, Writing and Arithmetic. Should our Legislature adopt the suggestion, it will bring the law of our state upon the subject to a level with that of New York. It was recommended by resolution, that in every county there be an association to consist of teachers and all others who take an interest in the important subject of education, which, by mutual consultation, lectures, the collection of statistics to be reported to the State society and all other means which may suggest themselves, may push forward the cause. This recommendation we hope will be adopted, and not last in Knox. Our county should be thoroughly explored, and the state of education amongst us spread before the people. They are disposed, we doubt not, to do more in the cause than has yet been attempted, if the importance of the effort were clearly shown: this done, and education would receive a new impulse. Let it be shown how many adults in the county cannot read,—how many children are attending no school whatever,—how many (more, shall we say?) who are attending to little purpose, how poorly qualified are some teachers, and how poorly paid are all; and the people of Knox, we hope and believe, will bestir themselves and correct the evil: as a means to this end let teachers and friends to education form a county association.

Besides the more private sessions and doings of the association in Columbus, there were meetings of a more public kind, attended by many of our Legislators and the citizens of the place, at which Lectures were delivered. The first was by—Lewis Esq. a lawyer of Cincinnati on the state of education in Ohio generally, the doings of the State Government on the subject, and what still needs to be done. The two last evenings there were lectures by Prof. Stowe of the Lane Seminary, on the Prussian system of education, the first showing its nature and operation, the second pointing out the parts applicable and inapplicable to our country and State. All these lectures were deeply interesting, and did we not hope to see them soon in print we should give our recollections of some parts.

Altogether, we think much good will result from the formation of this Society, if vigorously followed up. Indeed if only such meetings as the recent one should be annually held in Columbus (as is proposed) when the Legislature is in session they cannot fail of the happiest effect, as they will necessarily give a prominence to the subject of Education in the minds of our rulers which it otherwise would not have, and will cause them to feel that there are internal improvements even more important than rail roads and canals.

Our Governor deserves much credit for the important place he has given the subject of Education in his last messages and the one preceding. We hope his wise suggestion, will not go unheeded.

For the Gambier Observer.

THE FORM OF THE GAMBIER OBSERVER.

Messrs. Editors,—I hope you are willing that your subscribers should express, through the Observer, their opinions relative to the change lately made in the form of that paper—and also that if it should appear that a majority of the subscribers prefer the old quarto form, the paper would assume that form at the expiration of the present volume. If so, permit me, as one subscriber, to say that I decidedly prefer the old form.—I have now five volumes of the Observer bound, and I think I would not part with them for fifteen dollars—more than their cost, including binding.—But your sixth volume is good for nothing after the first reading, except that I send a few of the numbers to my absent friends—all the rest are used as waste paper. I love the paper, and therefore want to keep it, which it is of no use to attempt in the folio form. Three different men have spoken to me about it, and all feel just as I do, and these are the very men that care the most about the paper. I am willing however to leave it on this ground.—Let the paper have the form for which the greatest number of subscribers shall petition before the close of the present volume, and let such petitioners be always noticed in the paper, that your subscribers may all know how the 'vote' stands—those who express no wish, to be considered of course indifferent, and not counted on either side. I am Republican enough to submit to the majority.

The publishing of this will bring the matter before your readers. ONE SUBSCRIBER.

Our views in this matter have ever coincided with those of our correspondent. Our paper almost necessarily has contained but little of the news of the day, and of that which is written to produce merely a temporary effect.

We have endeavored to fill its pages chiefly with such extracts as would be of permanent interest, and benefit.—We have thought, that for such a paper as ours has been, and must in a great measure continue to be, in our present situation, the quarto form was preferable. But at the commencement of the present volume we yielded to what seemed to be the wish of a majority of our subscribers. If a majority, however, be with our correspondent, we shall most cheerfully resume the quarto form—at the same time reminding our correspondent, and those who think with him, that changes are not made without expense, and none ought to be made without considerable improvement.

RELIGIOUS INTELLIGENCE.

ORDINATION.—Mr. Matthews, of Tuscaloosa, Ala. was admitted to the order of Priests, in the Episcopal Church in this place, by the Rt. Rev. Bishop Otey on Sunday last. The Rev. Dr. Muller, of Clarksville, preached an excellent ordination sermon, and the whole services were impressive and interesting.—Nashville Republican.

On Sunday, November 29th, in Christ Church Lexington, Mr. A. A. Willis was admitted by the Bishop to the holy order of Deacons.—Church Adc.

It is with regret we state that our beloved Brother, the Rev. Z. Mead, has resigned his charge of the parish of Grace Church, in this city (Boston).—Christian Witness.

BISHOP CHASE IN ENGLAND.—We have seen an "Appeal in behalf of a Protestant Episcopal Theological Seminary for the Diocese of Illinois," printed by Richard Watts, Crown Court, Temple Bar, London. It has been drawn up by the Bishop "at the request of his friends" in England, and is well fitted to conciliate the favor of all who love the truth as it is in Jesus, and to secure a liberal patronage for his projected institution. A sentence in pencil, on the title page, "Nov. 10, 1836," by which we understand that at that date, so much had been received, is apt confirmation of our opinion.—Missionary.

BISHOP KEMPER AT St. LOUIS.—Letters recently received in this city announce the arrival of the Missionary Bishop at St. Louis, on Saturday, 19th December—having rode with his brother and companion, the Rev. Mr. Johnson, a part of the way in an open wagon with their trunks for seats, passing through a marsh called *Pargatory*, and crossing a river named *Embarassas*, and being allowed time for but one meal in the 24 hours. The Bishop preached in his own parish Church on Sunday, 20th of December. Both were in fine health and spirits. Their reception, as was to be expected in the noble-hearted West, was most kind and hospitable. We congratulate the Bishop, his parish, his diocese and the Church, and ascribe the agent to God.—Id.

The agent for soliciting funds for the establishment of the Theological Seminary in the Eastern Diocese, has received pledges of pecuniary aid to the amount of \$18,000. Churchman.

At a meeting of the Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, held on Wednesday 13th inst. the nomination, by Peter G. Stuyvesant Esq., the founder of the "St. Mark's Church," in the Bowery, of the Professorship of Ecclesiastical History," of the Rev. William R. Whittingham, A. M., to that chair, was unanimously confirmed, and Mr. Whittingham appointed professor accordingly.

Under a resolution of the Trustees, the Standing Committee have secured the services of the Rev. Samuel Seabury, A. M., for the discharge of the duties of the Professorship of the Evidence of Revealed Religion, and of Moral Science in its relations to theology.—Id.

EPISCOPAL SCHOOL OF NORTH CAROLINA.—The report of this institution published in November, 1835, exhibits a catalogue of 99 students, under the care of the following instructors, viz. J. G. Cogswell rector, department of English and Modern languages; Rev. J. Saunders, Chaplain, religious instruction; J. D. B. Hooper and W. F. Eigenböldt, ancient languages.—For the department of Mathematics a new teacher is to be (we suppose now has been) appointed. The semi-annual examination was conducted by a committee of gentlemen not connected with the institution, who selected portions of the students for their purposes, they expressed themselves highly gratified by its results, which were the more satisfactory, as "with one or two exceptions, there had been no previous preparation of the pupils by the usual practice of reviewing."

It gives us pleasure to find that this and other institutions, for the inculcation of literature in connexion with Christian principles, have succeeded so well and are in so prosperous a condition; they appear to be generally and justly appreciated.—Episcopal Recorder.

EPISCOPAL EDUCATION SOCIETY.—We have been furnished, by Mr. L. Dwy, Recording Secretary, with a copy of the following resolutions, adopted at a meeting of the Board of Managers of the Episcopal Education Society on Monday evening Dec. 28th.

"Resolved, That the beneficiaries now or who may hereafter come under the care of this Society be required to give a pledge to this Society that they will finish a regular collegiate course preparatory to entering on their Theological studies, and that if such pledge be not given, such beneficiaries so refusing be notified that no further support will be given by this Society, unless for reasons stated and adjudged sufficient by the society.

"Resolved, That no beneficiary now or who may hereafter be under the care of this Society, be permitted to change the college or institution at which he may be placed or desire to place himself, without permission asked and granted by this Society."—Episcopal Recorder.

PARKERSBURG, WOOD COUNTY, VA.—This village is situated on the Ohio River, and at the mouth of the Little Kenawha. It contains, we believe five or six hundred inhabitants, and is the point at which the turnpike road from Winchester to the Ohio River terminates. There are a few Episcopal families residing in Parkersburg who have heretofore had the benefit once a month of the services of the Rev. Mr. Wheat, of Marietta, Ohio. The inability of Mr. W. to continue his services at that point, has, for some time, entirely deprived them of the ministrations of the Church. A letter received by us, from a friend of the church in that place, gives the following statement:

"We are now constructing a turnpike road from this place to Winchester, thereby opening a highly important thorough fare from the Ohio to the east. It is but a reasonable conclusion to suppose that the stimulus to trade and enterprise—developments of the resources of the country and accession to our population, resulting from the completion of the road will add to the Episcopal population, and indicate this as an important point to be occupied by an Episcopal clergyman. We are not only greatly in want of a pastor, but we are suffering greatly for the want of a teacher to instruct our children. It seems to me that this would be an eligible location for a missionary. If he were to devote his entire time to preaching he could serve this place and Clarksville, to which the turnpike will be completed next year; it will be an excellent road, and in the stage only a day's travel. There are at that place a few devoted and excellent members of the church—between the two places a clergyman could receive nearly a support, and if aided in a small degree from the Missionary Society, I doubt not, in a year or two, two thriving and interesting parishes, zealous of good works, would crown with joy the labors of a missionary."

Our correspondent also states that if a clergyman could be obtained who would be willing also to teach "he would be doubly useful," and might probably obtain a support in Parkersburg.

In Virginia the great want has been not the pecuniary means of supporting the church but laborers: there are still many calls for ministers that cannot be met, but we have reason to thank God that the dearth is not so great as it has been. As most of the old parishes which have been revived are supplied, it is probable that the attention of the church can now be given to the unevangelized of Western Virginia, which contains an increasing and a destitute population—destitute, we mean, of the opportunities of religious instruction. The Missionary Society, we feel assured, will extend any aid in its power, towards securing the most important points in that region.—S. Churchman.

NEW CHURCHES IN THE WEST.—A correspondent in a private letter states that a new Episcopal Church is about to be erected in Louisville, Kentucky, another in Wheeling, Virginia, and another at New Orleans, which will cost about \$50,000. The cost of the New Church in Cincinnati, which is equalled by few in beauty of work, will be about \$40,000. Another has also been commenced for the congregation of St. Paul's, in the same city, as stated in another part of our paper, which will also be a very handsome edifice.—Eps. Rec.

HISTORY OF THE CHURCH IN VIRGINIA.—We take great pleasure in announcing that the valued work of Dr. Hawks which has been long impatiently expected, is through the press, and nearly or quite ready for delivery. The present volume is entitled "A Narrative of Events connected with the History and Progress of the Protestant Episcopal Church in Virginia," &c. complete in itself, and forming the first volume of the projected work, which the author has modestly styled "Contributions to the Ecclesiastical History of the United States of America," and which, if finished as it is begun, will form an admirable history of the Church, and will thus, besides being a valuable addition to our literature, acquit the present generation of a debt due to the future. Most sincerely do we con-

gratulate the author on the result of his labors, as far as they are disclosed, and wish him all success in what remains to be accomplished.—Churchman.

SUNDAY SCHOOL UNION.—A correspondent from Savannah gives the following gratifying intelligence:—"Mr. Cuming has this day departed for Augusta, whence he came hither a few days ago on the business of his agency. He preached for me on Christmasday, and twice on Sunday, delighting me and all who heard him. His collection in Augusta was \$225, and here \$300."—Churchman.

We regret to state that the New-York Bible and Common Prayer-book Society has lost by the late great fire, more than two-thirds of its fund, by investments in insurance stock made many years since, and always deemed to be of the most prudent kind. The dividends amounted to about \$325 per annum.—Id.

OUR MISSIONARIES IN CHINA.—Intelligence has at length been received of the arrival of our missionaries at the distant port for which they sailed. A portion of the letter containing this gratifying information is annexed:—Churchman.

Ship Morrison, off Java Head, Sept. 7th, 1835.

REV. AND DEAR SIR,—We have just been gratified with the first sight of land since leaving New-York. This, you may well suppose, is no small gratification after an unbroken prospect of sky and water during ninety-seven days, and performing a journey of not less than 14,000 miles, even though it be a land of strangers. Angier, the place at which ships usually touch for fresh supplies, and leave letters for home, is at the western point of Java, about eighty miles from Batavia. There are a few Dutch residents, but the place is unimportant except for the reasons above mentioned. The view of the country around is delightful, varying into high and broken hills covered with beautiful verdure, among which the tall cocoa-palm is easily distinguished.

In addition to his attentions to us personally, Captain Ingersoll has given us his hearty co-operation in all our efforts for the spiritual benefit of the seamen. Though a member of the Baptist communion, he seems to entertain very little prejudice against the Prayerbook, in the use of which he and most of the crew have joined with us every Sunday morning. What may be the results of the little we have been able to do it is impossible to tell; still I cannot but hope our labors will not be found to have been entirely in vain. From the limited observation of a single voyage, I should infer that seamen are an equally, if not more promising class of persons, in reference to ministerial labor, than people of the same rank on shore. That they have been badly neglected previous to the laudable efforts of the Seamen's Friend Society, is sufficiently obvious; nor are they altogether insensible of that neglect. The beneficial effects of temperance principles must appear to every one acquainted with them, to be very great. No ardent spirits, except what the medicine chest contained, were allowed to be brought on board the Morrison. The crew has been orderly, diligent, and respectful; no serious accident has occurred except the falling of one man from aloft, and they have been, the Captain says, unusually attentive to religious services. Scarcely a profane word has been heard on board. The change that a few gallons of liquor might have produced, may be easily imagined.

We hope, by the continued favor and protection of God, to be at the end of two weeks more, on the field of our future labors; whether the attention and interests of so many of our beloved Church have been directed. That their prayers and desires toward the object of our mission may not be disappointed, and that they, with all their excellent and now more beloved friends, whose personal kindness has been experienced, may enjoy the fullness of God's blessings is the sincere prayer of,

Dear Sir, your unworthy brother in Christ,

HENRY LOCKWOOD.

IMPORTANT NEWS FROM CHINA.—The Rev. Mr. Stevens Seamen's Chaplain at Canton, in a letter to the Secretary of the American Seamen's Friend Society, dated Aug 21, 1835 says:

"Of late there has been much solicitude among the brethren at Canton, on account of the fact that just instigated by government for such natives as have assisted foreigners in manufacturing Chinese Christian books. So far as can be seen, however, the present danger seems nearly past, though the native assistants are yet terrified!"

In consequence of this shutting up the door of active labor here, as well as for other reasons, Mr. Medhurst has been desirous to get up an expedition to the eastern coast, and has at length succeeded in getting one unconnected with opium. He has chartered the brig *Huron*, Captain Winsor, to go up as far as Lat. 40° if necessary, and to call at such places as he pleases. A good supply of books are ready, and he is to go in a few days."

Mr. Medhurst, above named, is Rev. Walter Medhurst, formerly of Calcutta, now of Canton, China, an English missionary at that place, a gentleman well qualified to conduct such an expedition in a judicious manner. Mr. Stevens accompanies him, having once before been on the coast with Mr. Gutzlaff. Before this they have probably returned to Canton, and we may expect at no distant day, to receive an account of the tour in detail.—Christian Intelligence.

GREECE.—Late intelligence from our Missionaries in Greece has been received. From the Churchman we learn the Rev. Mr. Bryant, Miss Mulligan, and Miss Baldwin arrived at Marseilles on the 7th, and expected to leave that place, in a steamer, on the 10th November for Malta.—S. Churchman.

SCOTTISH EPISCOPAL CHURCH.—We understand that the present destitute state of this venerable communion, in many parts of the country, will be brought under the notice of the recently issued Church commission. In the city of Glasgow alone, there are it is calculated, nearly 10,000 poor Episcopalians, chiefly employed in the factories, who, it may be said, are altogether destitute of the means of religious instruction and consolation. The Rev. David Aitchison, of Queen's College, Oxford, with a zeal which reflects upon him the highest credit, is at present devoting his gratuitous services in their behalf, and we learn, only wants the means to be enabled to establish a chapel, with a large proportion of free sittings, for the permanent administration to these poor people of the means of grace. At present, with the sanction of his diocesan, Bishop Walker, he is officiating in a hired room, which is altogether inadequate to contain the Christian Congregation which he has been the means of rescuing from the most distressing state of poverty, and religious destitution. This is a case which calls loudly for legislative inquiry and support. In many parts of the Highlands, too, the opportunities afforded to the Gaelic Episcopalians for Divine worship are lamentably deficient. We are informed that many of the Episcopal clergy in the Highlands, are doing the duty of two, and in some instances, of three chapels, for a pittance of less than £10 annually.—Aberdeen Journal.

DEATH OF THE BISHOP OF CLOYNE.—The Dublin University Magazine for October, announces the death of the Rt. Rev. Dr. Brinkley, Lord Bishop of Cloyne, which occurred in Dublin on the 14th of September last. It applies to him the following language:

"Uniting with an intellect the greatness of which is unquestioned, the most engaging gentleness of demeanor and the most perfect simplicity of mind, it was perhaps in the privacy of domestic life that he appeared to most advantage. His name, it is true, is identified with the most splendid discoveries of modern science; and the universal assent of the scientific world had accorded to him the reputation of the first Mathematical genius of his age." "We did not know whether the public should most deplore the death of the first Philosopher of the age, or lament the removal of a truly Christian Bishop, from the flock over whose spiritual concerns he presided with tenderness and care."

The Rev. John C. Young, of Danville, Kentucky has been called to the pastoral charge of the third Presbyterian church, Philadelphia, of which Dr. Ely was late pastor.

Mr. Lyman D. Brewster who died in Illinois on the 22d Oct. bequeathed about ten thousand dollars to the American Colonization Society; and \$2,500 for the promotion of common school education, in the State of Illinois.

PERFECTIONISM.—The religious paper published at New Haven under this name is now called the "New Covenant Record." The reasons assigned by the Editor for the change of name are, that the chief purpose of the original name which was to "bring the subject of perfection extensively into notice has been attained; that the *ist*, added to

the word perfection, gives it a sectarian import," &c.—He declares also that if there should ever be a perfectionist party, as an organized sect, he should, "express and oppose it as he now does the entire laudability of existing sects."—Ch. Reg.

BANGOR SEMINARY.—Our brethren in Maine have accomplished their noble object—the endowing of this institution. One hundred and thirty-three thousand three hundred and fifty-six dollars have been subscribed to the Seminary within the year 1835. "Thus, says the Christian Mirror, the great enterprise, in which the Congregational churches of Maine have been engaged for the last six months, was finished—and more than finished; and the Seminary at Bangor, the property of the churches generally, may be regarded as endowed."

Rev. Leuch Pond, D. D. is professor of Theology, and Rev. Leonard Woods, Jr. of Sacred Literature. The other professorships are not filled.—Dust. Rec.

At a late meeting of the Synod of South Carolina and Georgia, the Rev. C. C. Jones was appointed professor of Church History and Polity. By a vote of Synod the salary affixed to this professorship is \$1,500 per annum.

SUMMARY.

Literary.—Among the books announced in London, are a translation of Menzel's Germany, reviewed in the last Foreign Quarterly; two volumes of the Literary Remains of S. T. Coleridge, edited by H. N. Coleridge; the concluding volumes of Grubane's excellent History of the United States; Recollections of Rowland Hill; the concluding volume of Martin's History of the British Colonies; a third Letter of Professor Lee to Dr. J. P. Smith, respecting Dissent; Account of Capt. Beck's Northern Expedition; and a series of exercises in Hebrew, adapted to the Hebrew Grammars of Profs. Lee and Stuart. Among the American books reprinted are, Todd's Student's Manual; Dr. Spring's Hints to Parents; Memoirs of Evans, Cornelius, and Wisner; Mrs. Sigourney's Poems, and two editions of Mrs. Whitteley's Mother's Magazine.—Boston Rec.

A new census of the State of Illinois has recently been taken, the details of which have not yet been received, but the aggregate population is found to be about 275,000, or a gain of 117,425, nearly 75 per cent in five years! This flourishing State has entirely grown up within thirty-five years, the population in 1800, being only 215.

Fatal Accident.—We hear, with the deepest regret, of the sudden and accidental death of the Rev. Joseph Prentice, late rector of the Episcopal churches at Catskill and Athens. Mr. P. had left his residence, near Catskill, on a visit to the city. At Coxsack, the residence of his married daughter, he had taken his place on the forward seat of the stage, with the driver, when, by a sudden overturn, he was thrown upon the ground, and the stage falling upon his head, crushed it, and caused his instant death. Truly life is a breath.—Alb. Argus.

James Hogg, the celebrated Scotch poet and periodical writer, better known, perhaps, as the Ettrick Shepherd, died at his beautiful rural residence, on the banks of the Yarrow, on the 21st of November, last, of bilious fever and jaundice. From the humble occupation of a Mountain Shepherd, with very little aid from the hand of education, he raised himself by the force of his natural poetical genius, to high literary fame, and independence in circumstances.

The Legislature of Indiana, 39 to 37, have voted not to entertain any petitions for divorce before that body.

The packets which have just arrived from England are loaded to the full with manufactured goods. The George Washington had the largest freight list which has been earned for a very long time, being about \$8,000.

Kenbecree Railroad.—A bill is before the Legislature of Lower Canada, for incorporating the Rail Road proposed to be constructed, leading to the Kenbecree river, in the state of Maine.

Mexico.—Twenty-eight of Melia's followers executed!—Letters from Tampico of Dec. 14th, state that 28 soldiers belonging to Melia's expedition, (which sailed from New Orleans a few weeks since, and succeeded in capturing the fort at Tampico, but were repulsed in their attempt to take the town,) had been taken and shot, by order of a Mexican military tribunal. These poor men, it is said, were induced to embark under the idea that they were going to settle in Texas, and with a promise of lands gratis on their arrival. From a list of the victims, it appears that 11 were citizens of the United States, and the remainder Germans, Irish, French and English.

FOREIGN.

By the packet ship Albany, arrived at this port says the New York Observer, from Havre, Paris papers have been received to the evening of Dec. 24, containing London advices to the evening of Nov. 30th.

Mr. Barton, late Charge d'Affaires at Paris, came passenger in the Albany. He left Paris on the 29th Nov. and Havre on the 2d Dec. It is now known that the French Government have refused to pay the sum due us under the treaty. The correspondence between Mr. Barlow and the French Government will no doubt, be immediately laid before congress and the people. We trust there will be no war. The feeling at Washington, we understand, is pacific and unfavorable to any measures which would be likely to lead to hostilities.

By the arrival of the Victoria from Liverpool, says the New York Observer, London papers have been received to Dec. 18th.

The tone of the Paris papers is pacific. The Moniteur, the government paper, speaking of the recent naval preparations, says:

"The recall of the American Charge d'Affaires, coming after measures proposed last year to the Congress, rendered some precautions necessary. It was the duty of the French government, under such circumstances, to be prepared, at all events, to protect French interests. Such is the aim of the armaments equipping in our ports,—an aim purely defensive. There exists at this moment no legitimate cause of war between France and United States, and in no case shall the aggression come in the first instance from France."

A letter from Paris dated Dec. 11, says, "The announcement of the Moniteur, in reply to the Constitutionnel, that the difference with the United States was merely what it was last year, has calmed the public of the Bourse and occasioned a considerable rise in the Funds."

Eleven British whale-ships, with crews, amounting in all to 600 men, were left late in the season completely beset with ice in Baffin's bay, and an expedition, under Captain Ross, was about to leave England for their relief.

The Queen's party in Spain, had gained some advantages over the Carlists.

An armament was fitting out at Genoa, said to be destined to act against Portugal with a view to re-place Don Miguel upon the throne, and also to aid the cause of Don Carlos in Spain.

Notice.

The Stockholders of the Western Protestant Episcopal Press are requested to meet at Gambier on the first Friday of February next, at 10 o'clock P. M.

By order of the Executive Committee.

LIST OF LETTERS

Remaining in the Post Office at Gambier, Ohio, January 1st, 1836, which, if not taken out before the first of April next, will be sent to the General Post Office as dead letters.

Joseph Brown, W. W. Backus 3, Alfred Beedle, Stephen Cobb, J. D. Caldwell, Luke Douglas, J. T. Eaton, A. L. Frazier, H. B. Green, Margaret Griffith 2, John Henshaw, Henry Hull, Matthew Hodge, John H. How, James Ingle, S. L. Johnson, Peter Lybarger, H. C. Midleton, Caleb Martin, Joseph McMahon, Jerome McKinzie, S. T. Napper, Daniel Putnam, Thompson Purdy, Jesse Todd, Abram Vandever, Alpheus White, Jan. 13—38

A. CLARKE, A. P. M.

Dwelling House for Sale.

The subscriber offers for sale a convenient frame Dwelling House built in 1834, containing four comfortable rooms on the ground floor, and three chambers above, with a good cellar under the kitchen.

Said house is situated on Brooklyn-street, near the centre of the village, and is considered one of the most desirable locations in Gambier.

A liberal credit will be given for a portion of the purchase money, and possession given on the first of April next.

N. W. PUTNAM.



